

Wings of Truth.

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EDITED BY O HASHNU HARA.

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Wings of Truth.

The Road to Success!

By O HASHNU HARA.

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Wings of Truth.

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“Wings of Truth.”

“Higher and still higher
From the earth thou springest
Like a cloud of fire;
The deep blue thou wingest,
And singing still dost soar,
And soaring ever singest.”—*Shelley*.

—:o:—

Editor's Straight Talk.

WE are getting settled down nicely in our new quarters now, and there is no doubt the change is a very pleasant and fortunate one. I had a treat with my stenographers, however. I first tried an impossible boy, then I had a girl with excellent credentials and a pretty little innocent face. “One hundred words a minute, shorthand; forty words, typing.” She wrote her shorthand notes so rapidly she couldn’t read them, took over an hour to type a letter of less than forty words, and did that all wrong, so I fired her and got a man who could get through his work without being shown how every five minutes, and had a few notions of his own into the bargain. Now there is no doubt those young people missed a chance in life because they hadn’t the gumption to do their duty and be honest in their efforts to expend my time. It’s so

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all the world over, we hear long pitiful yarns about the unemployed—when they ought to be called “*unemployable*.”

I guess I’ve imbibed a good many Yankee ideas, and one of them is that I don’t want folks working round me who haven’t any ideas to offer me, and who imagine they are engaged to act as ornaments to the landscape. I pay better wages than clerks can get in most offices in England and I want *brains* in return—machines are not in request down here. It just shows, however, how people do not want to be helped.

The man who expects to get pay and do no work, or who doesn’t mind how he does it, is a dead failure, written up before he starts. I can read you his future history right off the reel : he may get as high as two pounds a week, but never higher, possibly not so high. Why ? His employers can get hundreds like him. Then there is the industrious machine which can speak or write two or three languages and is a good accountant ; works hard and plods on and on. He never rises very high either. Why ? Machines—even mathematical, linguistic, hard working machines—are a drug on the market, dirt cheap. Get rid of one, a hundred are ready to take its place. Do you see my point ? Use your brains, rise above mere mechanism, make yourself indispensable to your boss, and you won’t stand at your present salary for long. They won’t be like my dad, whose temper wasn’t his best point. If ever I excused myself by saying “I didn’t think, sir,” he used to say “What the —— did God

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give you brains for?" If I said "I thought," he used to trounce me with, "Who in thunder asked you to think?" You won't find *your* boss like that, however. He will be glad to accept your suggestions if they are *worth having*, and you should see that *they are!*

Talking of that reminds me of a very funny story about the dad. The last few months of his life he was confined to his bed with the most awful and lingering disease. That is some thirteen years ago now, and one day on the anniversary of the mater's death he was dressed with care and laid on the sofa in front of the bed-room fire; then he covered his face with a handkerchief and called us kids up, telling us he was going to die that afternoon and we were to wait. So we waited in silence for, I think, quite two hours, curious, tired somewhat, resting first on one leg, then on the other. My sister looked at the handkerchief-covered face, then at me, and her eyes said plainly, "onions," when all of a sudden he whipped the handkerchief off and asked what we were waiting for. "I thought you were going to die," I faltered, more than a little nonplussed. "Who in thunder asked you to think?" he retorted, and went back to bed again, where he stayed another seven months. He used to make his will regularly once a week, and we four kids were all he had to bequeath to anybody! He was quite *compos mentis*, however. All this is frivol, and I want to say a few words about my new book, "The Road to Success," and also the

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Apocalyptic Brotherhood. The Road is my latest work, and is one which I believe will be of great value to all who want a clear grasp of mental culture and its application to daily life. None of the contents have appeared in print before, and I've written it with heart and brain afire with love for my work and desire to benefit and lighten man's self-imposed burdens.

That I am well on the road myself, that I have made my own life success and one that is growing daily, hourly almost, is sufficient excuse for my attempt to teach others how to find this elusive pathway. I believe that by following the laws I have explained so simply that all may understand them clearly, this book, by far the most ambitious effort I have yet attempted, will be of real assistance, because you can introduce the laws into your daily life, and I do not think I exaggerate when I say a child could understand and apply them. I have prepared it at two prices: 1s. paper, and 2s. 6d., bound as "Concentration," in white and gold; it is about the same size as "Concentration." See advertisements.

As to the Brotherhood, that seems likely to make some very remarkable advancements now; I have made arrangements whereby I have the use of a library of over a thousand occult books, in addition to my own, for the members, and shortly we shall be able to announce some very splendid discounts to members from the several Hotels, Hydros, and Boarding Houses at the various sea-side resorts, meaning a saving of a considerable

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sum of money to members when they take their summer holidays. The Central Offices of the Brotherhood are here in London and branches are being opened in some of the principal American cities, notably Chicago, Boston, New York and Toledo, and also in Melbourne, Australia. Of course the more members we obtain the more benefits we shall be able to give them.

The numbers of people who write to me, seeming to think I hold some secret whereby the truths I write of and the Laws I expound can be practised, but which I do not divulge in my books or magazines, amuses me not a little.

Of a truth there is a key—I should hesitate to call it secret—it is found in the word PERSISTENCE. Where *you* may try for a few days, weeks, or months, I go on day in, day out, year in, year out, steadily putting into practice all I reveal to you. It is not the intermittent storm which wears the pebbles of the sea-shore into fragments ; it is the steady ebb and flow, the never resting tide which day and night works on. A quiet force, but *ceaseless*, unremitting and steady in its persistent energy will achieve more than all the storm bursts you can imagine ! The storm certainly plays havoc now and again, but that is not your aim. Again, folks are so jealous of giving away their own knowledge that they are apt to judge me by their own standard.

I never keep anything back that can do you good. My supply is inexhaustible. I have but to turn to the “Ego” and command it,

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“ You will unfold knowledge upon such and such a point,” and it is mine.

It is yours also if you will only take the trouble to tap the source of knowledge and to develop that power over yourself or your soul (*the Ego*) which will make it responsive to your commands. People yarn about Mental Science, Christian Science and all the “*osophies*” and “*isms*” they can rake up ; they devour lessons, gorge books, debate, investigate, lecture ; they go round to all sources, and like the small boy in the pastry cook’s shop, try a bit of this and a bit of that, a taste of something else and a mouthful of the other, and lo, and behold ! they get a mental stomach-ache not one whit less disagreeable and painful than that attending the ventures of the guzzling boy.

Yet what is the Truth ? Where is it ? How are we to get knowledge ? Whence comes it ? Well, it all comes from yourself ; it is all within yourself. *Truth* is your Soul, the Soul is Truth, for the Soul is divine. *All knowledge is stored up in your Soul*, and you will find that if you cultivate the persistency I tell you is the key, you will not ask me, nor anybody else for knowledge. You have but to recognise your Ego as divine, to believe that it can bring you all knowledge you require, to tell it persistently what you expect of it, and you will receive your expectations, if you have the necessary faith to *let* the Ego act ; it will not act when you doubt, but curls up like a sea-urchin when you touch it with your finger or a stick.

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This question of *faith* plays such a large part in mental culture, and without it you can do so very little—in fact, nothing.

It is not blind belief or blind faith that you want, but the faith and belief born of *knowledge*. You have perfect faith in the fact that darkness will fall after a certain hour in the evening, because you have seen it again and again and have no reason to doubt. If you give your *Ego* a chance you will have the same reason for belief in *its* power that you have for belief in nightfall, or daybreak, or any other item in the programme of daily life.

Poverty is the cry that goes up to heaven more frequently than any other—always poverty. I begin to think you folks are something like a curate I once knew, who used to say of his meals, that they were things to dwell upon. I believe you love the word poverty, love the self-denial it entails. Otherwise *why* dwell upon it? Don't you realise that the more you think of it, the more you pinch and scrape and save, the poorer you become? Because all your saving and pinching impoverishes your mind, your soul. You can't get away from poverty, because your mind won't let you; you have impressed it with your indigence until it is dead to all other influences, and whilst you pinch by day, your poor starved Soul goes on pinching and saving at night, and the result is that poverty has such a grip on you you *can't* shake it off. Mental Paupers! that is what you are, and unless you let some of the sunlight of opu-

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lence into your Souls, mental paupers you will remain. For every penny you spend there is another to take its place. Spend it gladly ; let it go with a song of thankfulness that it is yours to spend, that you have the infinite supply to draw upon, and will get not one, but an hundredfold back again. It is not of one bit of use reading Mental Science, or talking of it, unless you can practise whole heartedly.

Whenever the Law fails to work, *don't blame the Law*, but sit down and review your every thought and action and see where you have failed and what strange mental visitors you have entertained like angels unawares. Weed out your needless thoughts as you would weed a bed of spring lettuce ; leave only those thoughts which can be of use to you. It's *not* an easy task, but it's well worth trying, even if it costs you weeks or months or *years* of struggle. Nothing worth having is ever won without a conflict. Nothing worth having, or *keeping*, is obtained by wrong means, it will always turn round and rend you, limb from limb, metaphorically anyhow.

By the way, I've run out of copy from Harrison Brown, so am bound to hold his article over till I get the next batch from San Francisco.

—:o:—

SUCCESS CIRCLE.

Having found many would-be circlites unable to join the 9 o'clock circle, I have decided to do away with any fixed hour, and my "circlites" will find the vibrations come to them just as

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freely, perhaps more so. Hold the belief that you MUST succeed. That by my powerful vibrations I can assist you and INTEND to do so. I charge NOTHING for my treatment. It is free. A PREMIUM to Subscribers, and open to ALL sending in 5/- as a year's subscription (post free) to WINGS OF TRUTH. As single copies cost 6d., or 7d. by post, my offer is worth taking.

I take a deep interest in my members of this Circle, and when joining I wish them to send me a brief letter (written on one side of the paper only) stating their chief need, and the principal drawbacks to their development—*(I will not read letters that are written on both sides of the sheet, or the writing crossed, or in pencil, unless 5/- is enclosed for my time; but a brief letter on one sheet I attend to FREE)*, and also send a photo, with name and address and date of birth written on the back—do not send me one that needs returning, I want it to help me with your vibrations; it is easier to treat a person than a name!

The Great Secret.

HERE is nothing in the wide world that compares with ceaseless effort. It is the constant dropping that wears away the stone. We make a mistake when we think the strain and tension we put upon ourselves indicate a Strong Will. WILL POWER does not come from that source at all. It is when the mind and muscles are relaxed that we exert limitless will and overcome obstacles which at other moments would seem an utter impossibility. ALL POWER LIES IN CENTRED THOUGHT. How are you going to acquire

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it? Surely not by tension or strain. *You must* RELAX. Let us talk plainly. You must be as limp (in a sitting or a recumbent position) as a wet rag. Worries and anxieties must be banished—during the period of relaxation, at least. For several minutes, if possible, the very brain must cease its routine of duty—the breathing must go on rhythmically and without effort: everything must be easy until a glow of warmth travels from your head to your feet. Then you begin to experience a sense of tremendous power, new and wonderful to you, as a beginner. The glow increases and a happiness indescribable takes possession of you—you are actually absorbing the living principles of the Great Universe. This is the grand moment in which to claim your own—to ask, so “it shall be given to you,” etc., and your request, if you are patient and persevering, will be granted. It may not be to-day, but it *will* come as surely as the stars shine; but ceaseless effort is the Grand Open Sesame to success!

Do not let a day pass without carrying these simple suggestions into effect—night and morning. Say you begin with ten minutes’ “relaxation,” let your breathing be regular and without effort (violence in any form is harmful), sink down like a dead weight, whether sitting or recumbent—and by and by you will find that the task will be a task no longer, but a pleasure which words can but faintly convey. This ten minutes can be increased to fifteen—then to twenty—and when you have yourself well

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in hand, to thirty and even to a longer period. But remember this ; that in order to know your own powers and to master your conditions you must persevere.

It must be no spasmodic effort—done to-day and neglected to-morrow, but each recurring day must have its allotted task, and you must not shirk this self-imposed duty

GERALD CARLTON

(Magazine of Mysteries).

—:o:—

Chromoscopy, Chromosphere Psychology and Spectrum Synthesis.

(Copyright strictly preserved in England and America.)

By WILLIAM HEALD.

THE Health Colours have the most striking general influences, as may be deduced from the following observations : the wards of a small-pox hospital ought, without exception, to have Dark Red most strongly in evidence—the play of the Red Rays upon such complaints as measles, etc., will also be found beneficial.

Those who spend much of their time in the open air, during the hot days of summer should have caps, etc., lined with Yellow material. Boys in the cricket field, cyclists who go long journeys on hot sunny days ought also to favour Yellow Coloured material, especially for head gear. People living in hot climates would do well to favour the Yellow Coloured material at all times ; again, I repeat, PARTICULARLY for

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the HEAD. One more illustration, which is of the greatest importance, and that is the COLOURS calculated to COPE WITH INSANITY. The Grey bare walls and the Grey padding of the padded-rooms of our lunatic asylums are more insane than many of the unfortunates incarcerated therein. They are almost enough to drive a sane man insane and quite sufficient to prevent an insane person from the possibility of quick recovery. When will there be sanity shown in the arrangements of the wards of our lunatic asylums ? My answer to this is, not until those in authority learn the influence that Colour, Number and Form have upon the mind. So long as this field of investigation be ignored, so long will there be a steady increase of lunacy and a constant demand for increased accommodation for the sufferers.

All our lunatic wards should have CURTAINED CEILINGS, so arranged that curtains of Different Colours can be drawn at will above the head of the patients ; the walls should be WELL PAINTED with DARK, but RICH BLUE COLOURS. The faintest suggestion of Figures should be worked into the painted walls, and experiments should be made with each patient as to the influence a particular Colour may have, by substituting different Colour Curtains until marked restfulness is indicated on the part of the sufferer. The expense of these TESTS will be infinitesimally small compared with what is spent in other, and evidently useless, directions. Surgeons in their operations would be considerably assisted by Colour Rays. I am convinced,

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for instance, that the intense BLUE Ray enveloping a subject undergoing an operation, however severe, would mitigate the usual pain, or might even make the operation painless.

Chromoscopy would indicate AT ONCE, without the laboured experiments, EXACTLY WHAT COLOUR WOULD BRING RESTFULNESS TO ANY PATIENT, either in hospital, sick-room, or in lunatic ward..

Having made such astounding claims I will give directions that each reader may test in one or more of the many directions given above, the direct influence of PERSONAL COLOURS. Let it be understood, that, effective as the General Colours will prove, they will not be half so effective as will the application of the PERSONAL INDIVIDUAL COLOURS. I do not desire my readers to blindly accept what I am about to propound, but I do most urgently plead that each one will bring the suggestions to some form of Practical Test and send results thereof to the Editor of WINGS OF TRUTH, or to the Press generally.

Take now the Chromoscope Alphabet given with WINGS for May, 1902, and the Two Chromoscopes--rather the Chromoscope of Child--given with January number of the same magazine. You next need a simple Formula, and this is merely your Nativity Name and your Sex. The Why and the Wherefore it is not the purpose of this article to give ; these can be fully explained to those sufficiently interested to study the subject ; but I again merely urge that the conditions may be taken for granted and the

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onus of the accuracy has to be put upon the results of the Personal Experiments.

“Life Chromoscope of the Baby” (opp. p. 438) devotes fifteen Spaces—one to fifteen (see page 265, October WINGS)—to Nativity Name and Sex. Read D E L A P E R R E L L E B O Y, and by turning now to the Colour Alphabet and the Star Device to be found on page 201 (September WINGS) any intelligent reader will be able to see, at the least, how fifteen of the Colours in Baby’s Chromoscope have been obtained. The direct bearing of several of these Colours has already been described, but now I am simply dealing with the application of CERTAIN COLOURS to be found in the fifteen spaces. The spaces to be chiefly noted are : First (1) This is ONE of Baby’s Success Colours ; SEVENTH (7), this is Baby’s FIRST Health Colour ; Sixth (6), this is A WARNING Colour ; and Fifth (5), this is the WEAKER DANGER COLOUR. Readers of WINGS have thus presented to them the method of getting the COLOURS of Self, or of anyone in whom they may be interested, that will have a GENERAL BEARING (in the DIRECTIONS INDICATED by the NAMES of the COLOURS) on the INDIVIDUAL concerned, and not now merely on the public in general. Work out your own Name and Sex—for female child use “girl” for Sex. The terms “boy” and “girl” apply only to human species.

There will, very naturally, be a series of problems that will suggest themselves for solution, but I ask readers to leave the problems in abeyance until they have

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TESTED RESULTS. I will add, though, that Chromoscopy has a clear rational solution of any problem which may be suggested by the presentations of its claims.

In conclusion I will give an interesting illustration of a Name—Sex formula. FLETCHER, GIRL. This would read, Royal Blue (Success), Dark Green, Yellow, Royal Blue, LIGHT BLUE (Weaker Danger), VIOLET (Warning), YELLOW (Health), Yellow, Light Green, Light Green, White and Dark Green. Miss Constance Fletcher in adopting the name GEORGE FLEMING, gets from Chromoscopy these Colour results: Light Green, Grey, Orange, Yellow, Light Green, Grey, Royal Blue, Dark Green, Yellow, Light Red, Dark Blue, Dark Green, and Light Blue. The Light has certainly failed in the choice of Fleming; GEORGE FLETCHER would have been a better Chromoscopy Name.

The above illustrations give indication how the Colours may be used by readers for practical purposes, and that each reader may benefit by such application is my sincere wish.

(*To be continued.*)

—:o:—

Cultivation and Practice of Mesmeric Power.

BY FRANK H. RANDALL,
Author of "Your Mesmeric Forces: How to Develop Them."

MESMERIC COMA, STATES OR DEGREES.

YOUR next step in the practical application of your vital powers mesmerically will be an introduction to Mesmeric Coma,

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and to become acquainted with the different degrees of control that may occur during the existence of this state. In the production of coma you will find that there is an increasing susceptibility to magnetic power as the coma or sleep develops, and it is corresponding to the degree of susceptibility of your patient or subject that you may expect to produce results either experimentally or therapeutically. You may regard three things as going together; these are: the degree of susceptibility of a person, the depth of coma corresponding, and the nature of the effects capable of being produced.

If you have produced a certain depth of coma, then you may conclude you may produce results corresponding to that state and also that the person represents a certain degree of susceptibility. If you discover a degree of susceptibility then you may conclude it is possible to produce a state of coma corresponding to it, and also that you may successfully perform healing or experiments which the degree of susceptibility represents. If you have succeeded in performing any experiment then you may decide that your subject is correspondingly susceptible and that you can bring about that degree of coma which corresponds with the experiment performed. Now, I say this so that you can conclude immediately that the initial signs or results you produce upon anyone may be independently either in the shape of coma—a manifestation of susceptibility—or the performance of an experiment without having tested for susceptibility.

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or having produced coma. But though this is so, you will remember that the surest and best method to adopt is the production of coma first, preceded of course by some simple tests for susceptibility.

Let us now see something of the different states of control.

Different states of Mesmeric control. There are in the Mesmeric state not less than five distinct states ; distinct, I say, but you will at the same time understand that there is no division, cessation, or gap between them to denote this distinction. They merge one into the other ; they inter-blend one with the other, and are divided into states or degrees simply because there is found to be increasing complexity in the phenomena that are presented as the state develops from the earliest to the deepest degree. But as this matter deserves further consideration, let me venture to proceed with the table of the different states, and then to give, if possible, an additional explanation.

The different degrees or states met with in the production of mesmeric phenomena are:—(1) Passive, (2) Physical, (3) Mental, (4) Psychic, (5) Spiritual or Elevated.

The *passive* is the earliest or simplest state and the others in their order, *physical*, *mental*, *psychic* and *elevated* represent the deepening of the general mesmeric condition from the slightest phenomenon—drowsiness (in the production of coma), attention (in indication of susceptibility), or in experimenting (the smallest sign of muscular or bodily effect)—to the profoundest and deepest state of

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mesmeric trance. Now then; to understand simply and thoroughly what this means allow me to suggest that you will find somewhat of an illustration of it in the conditions of ordinary or normal sleep. For instance, without any great difficulty you would regard normal sleep, under the various circumstances of its taking place, to be at the very commencement something like *tired, drowsy*, and then as sleep came on to be *sleepy, asleep, deep sleep*. This may serve as an illustration in expressing degrees of depth of sleep, which, I feel sure, is quite clear to my readers, and it is exactly in this light that you will regard the different stages occurring under mesmeric influence; but while you are invited to do so please remember at the same time that normal or ordinary sleep seldom if ever deepens to the state of trance.

Very well. Now for purposes of simplicity and conciseness which these articles demand, the above table of five states will be classified into two, *i.e.*, Physical and Mental. You will readily see how applicable this will be, by referring to the following table :

| | | | | |
|----------|---|----------------|---|----------------------|
| PHYSICAL | { | 1 Passive | } | Subject (or patient) |
| | | 2 Physical | } | conscious. |
| MENTAL | { | 3 Mental | | |
| | | 4 Psychic | } | Subject (or patient) |
| | { | 5 Spiritual or | | unconscious. |
| | | Elevated | | |

This then removes for the time any of the minor points which would otherwise occupy unnecessarily our space and time, and gives a general and broader scheme. We have here now the *Physical* and *Mental* states of

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control. Each represents different degrees of susceptibility and possibility. In them different and distinct experiments may be performed, different effects produced, and different phenomena will occur. The former is one in which the physical body and senses of the subject or patient are affected, but in which there still exists consciousness of all that takes place. The latter is one in which the mind as well as the body and senses of the subject or patient is affected, and a state where unconsciousness presents itself. Between these two there are the interblending conditions where the *physical* blends with the *mental* and the mental with the physical. In all cases the production of any of the later degrees that are included under the heading of *mental* will include the possibilities represented by the earlier ones which come under the heading of the physical. Therefore, though a *physically* influenced person may not be affected mentally, a person affected *mentally* would necessarily be *physically* susceptible.

We will now pass on to the production of Coma.

(This article should have preceded April's, but owing to a mistake did not.)

—:o:— I am Success.

By HENRY HARRISON BROWN, in *Now.*

NATURE has but one test of a successful life. It is not the test of the business mart. That has a commercial, a financial, standard. How few great financiers, men

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great in the commercial world, cause us to envy them in aught but their money or their commercial position ! Do we envy them in character, in companionship ?

There is a society test,

“ It would damn an angel for its style of dress.”

There is a theological test, based upon the following of certain prescribed church formulas. Are you willing to take those the Church praises for your Ideal ?

There is a legal test, which is crystallised public opinion. It is called “ morality ” ! Is the moral man successful ? Remember, that in your Ideal in these Lessons you have held to Happiness, Health and Prosperity. Are moral men types of health ? Are moral men happy ? Are moral men prosperous ? Ofttimes the wicked flourish like trees in a well kept orchard Common observation answers “ No ” to these questions. Theologians excuse the fact by telling us that it is God’s way of testing us.

“ Why with gold in mingled dross, god-like love with sin,
Why we seem to suffer loss, when high motives win ? ”

Nature has but one standard ; he who obeys the law of success is successful, no matter what other laws he disobeys. He who obeys the law of health is healthful, no matter what moral laws he disobeys. There is better average health in prison than among the ordinary church congregation, because the former are compelled to live more hygienically. The Ideal one has of success also determines one’s obedience. We have

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held the Ideal of Health and Happiness as the companions of Prosperity. There can be nothing worthy of success that does not include all these ; but happiness is Nature's test of a successful life. He who is happy *is* successful.

"O, Happiness our Being's end and aim," says Pope, and he was wise in so declaring that Nature gives, as our inheritance, Happiness. With that ever goes health and prosperity. Every man can test his motives by their results in happiness. Be happy and you will be moral. If you are not happy it is your fault alone, for Happiness is yours. It is yours now ; if you do not take that which is yours, how can you be in health ? The one requisite of health is Happiness. Here is the whole Philosophy of Health and Success, the whole Philosophy of Life in a sentence. It should be written in letters of gold in every bed-chamber, every living-room, every school, every church, every business office, and hung in the gaze of every legislator. Out of all the wisdom of the world, there is nothing beyond this : BE HAPPY AND YOU WILL BE HEALTHFUL AND PROSPEROUS.

This is demonstrated by Professor Elmer Gates' experiments, wherein he finds that every unpleasant emotion creates poisonous secretions. Unhappiness, unpleasant thoughts and emotions, are the sole causes of disease. When you are happy long enough to change the cells of your body so that they represent your happy emotions, all disease will depart from you. When you are happy you will never fail in having

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Supply. You will be prosperous ; you will have found the Kingdom of Heaven and will draw at need all you need. The conclusion of the whole matter lies in your being happy.

Health is Nature's test of your accepting or not her offer of complete mastery of all external conditions by being happy. I have only this to repeat in closing my lessons : in your Ideal of Success, Happiness must stand as your test of success. Most miserable failures are they who have piled up wealth, gained social position, political power, literary reputation, paying for the external possession by mental and physical pain. "The Inner man (the Soul) sits at home and does not value these feats at all." But he who is happy has the recognition and the commendation of this Inner man ; and this recognition and commendation is the ALL of happiness. "Well done, good and faithful servant," says the Soul. This produces that condition of inward peace we call Happiness.

Happiness is an inward state ; it does not depend upon externals. It depends upon the mental attitude one takes towards things and conditions. Because this is so, every one can be happy. If one is not happy, it is simply because he *wills* not to be. It is one's duty to himself to be happy. He is happy all the time and does not know it. The Inner man is happy and he *is* the Inner man. All one has to do is to let the Inner man "let the Soul have its way" through him. He is then happy. How will he do this ? The only key to this inner treasury, the only

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door through which shines this golden light of the Soul, the only steps that lead to the Throne, the only song of the Blessed, is the Affirmation, I AM HAPPY. Till this is made, no happiness. When it is made, there is happiness. Each person can make it now. No matter what the outward conditions, you are sometime to rise superior to them. Why not now? The Affirmation, *I am happy now*, will bring happiness. No tribulation that can keep happiness from him who will affirm happiness. Poverty will fly, disease will fly, contention will fly from him who resolutely affirms, I AM HAPPY. You are Mind. You manifest as Emotion and Thought, as Love and Truth. Happiness is purely a sub-conscious condition reflected into the objective life. Happiness is a mental habit. Mind is the superior of body. Affirm, and you *are*.

Success is won through Affirmation. Through no other channel is it possible. Its test is Happiness. Its method is Affirmation.

I AM HAPPY!

—:o:—

Physical Culture.—X.

By J. D. K. COUSTON.

As taught by Mr. C. W. BIGGS,
Superintendent, Hampstead Public Baths and
Gymnasia.

FENCING (*continued*).

IN my last article I promised to devote a little space to the most important item in a fencer's outfit, viz.: the foil. One cannot be too particular in the choice of a foil, and

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once again, do not hesitate to pay a good price for one. There is nothing economical about a cheap foil. Possessed of a cheap foil you will never become a good fencer, and a first class performer would make a very poor show indeed when using a cheap, badly made and badly balanced foil. Low priced foils are always faulty in their balance, and generally much heavier than the genuine article. To tell a well balanced foil, place the forefinger of your hand under the "forte" part of the blade, as near as possible to the brass or iron guard, when it will be found to balance nicely. And that reminds me, I had better explain to you the various parts of the foil and thereby make you conversant with the tool, if I may so call it, that you are to use. It is just as necessary to know the construction of the foil as it is to understand the various parts of which your bicycle is composed.

A foil, strange as it may seem to you, is made up of nine different parts. Just take your foil in your hand for a moment and look at the little piece that pierces the "handle." You think that is of no consequence, perhaps, but it is ; it assists materially to the proper balance of the foil, and is called the "Tongue." Next comes that which it pierces, that brass portion which curves a little, and, when in use, rests against the wrist. That is called the "Pummel." Over this is placed, a little further along, a wooden covering, bound with cord, which has two surfaces. The uppermost is called the "Convex Surface," and the under one the "Concave

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Surface." Still proceeding along the foil we come to the "Leather Guard," closely attended by the "Brass or Iron Guard." Then comes the blade proper, which will be found to be of two varieties, that nearest the point, thin and pliable, and that nearest the "Guard" quadrangular and firm. The latter portion is termed the "Forte" or "Strong"; the former the "Foible" or "Weak," and, lastly, to avoid your injuring your opponent, there is something attached to the end of the blade called a "Button." So you will see that there are nine parts in a foil :—(1) Tongue, (2) Pummel, (3) Concave Surface, (4) Convex Surface, (5) Leather Guard, (6) Brass Guard, (7) Forte (8) Foible, and (9) Button. All these terms must be thoroughly understood and remembered before attempting to perform any exercises.

Although I have quoted in some considerable detail the various parts of a foil, I do not wish to convey to you that there are not varieties of good foils; there are, and their number is legion. For instance, some prefer a straight grip, whilst others, and they are in the majority, incline to the use of a curved grip, which seems to fit more to the curvatures of the hand and especially the thumb, than a straight grip. And as to the length of the grip; well, that depends a deal upon use and the size of your hand, that is, length. A short grip is very often a disadvantage, because it will not allow any scope for the muscles of the hand and by contracting them, creates a tired and strained feeling that will not conduce to good fencing. On

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the other hand, a fairly long grip will enable you to move your hand a little up or down, and, perhaps greatest boon of all, act as a means of deceiving your adversary, who may not have noticed the change and will probably have miscalculated the distance. You must always bear in mind that an inch advantage in fencing is of inestimable value —if the inch is on your side.

The reason why there are two "Guards" is that were your thumb placed against the "Brass Guard" the force used in constantly parrying your opponent's attacks would so severely jar your hand and nerves that you would soon be at the mercy of your adversary. But by using a "Leather Guard" next the thumb and forefinger, the jar is avoided as a little careful thought will readily convince you. And why are there two parts to a blade, you ask? For this reason. The "Forte" is made thicker and firmer because it is upon this part that you receive all your opponent's attacks, and were it made thin and pliable, then no resistance would be offered, and though you parried your opponent's attack he would still be able to score because of that lack of resistance. The "Foible" is made thin because were it otherwise and you successfully attacked your opponent then the force of your attack would cause the blade, not being pliable, to snap. As it is, the blade, *i.e.*, the Foible, bends; frequently with bad fencers, occasionally with good fencers, the blade breaks and that means about eighteen pence out of your pocket. There are several reasons

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for such a mishap. The blade may have possessed a flaw, or in bending it straight after an attack you may have just reversed the point of contact and so weakened the Foible that a little extra pressure causes it to snap in two ; and, also, most frequent



FIG. 1.—Correct position of mask, showing flaps protecting the ears, and leather protecting the throat.

of all, and a common fault with novices, you may observe that your opponent is about to thrust, and instead of parrying, you counter and thrust also ; and as neither of you will give way, well—the foil must and does.

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Just a few words now as to how to hold your foil. Place the thumb upon the Convex Surface, with the tip just touching the Leather Guard ; on the under part, that is, the Concave Surface, place the first finger

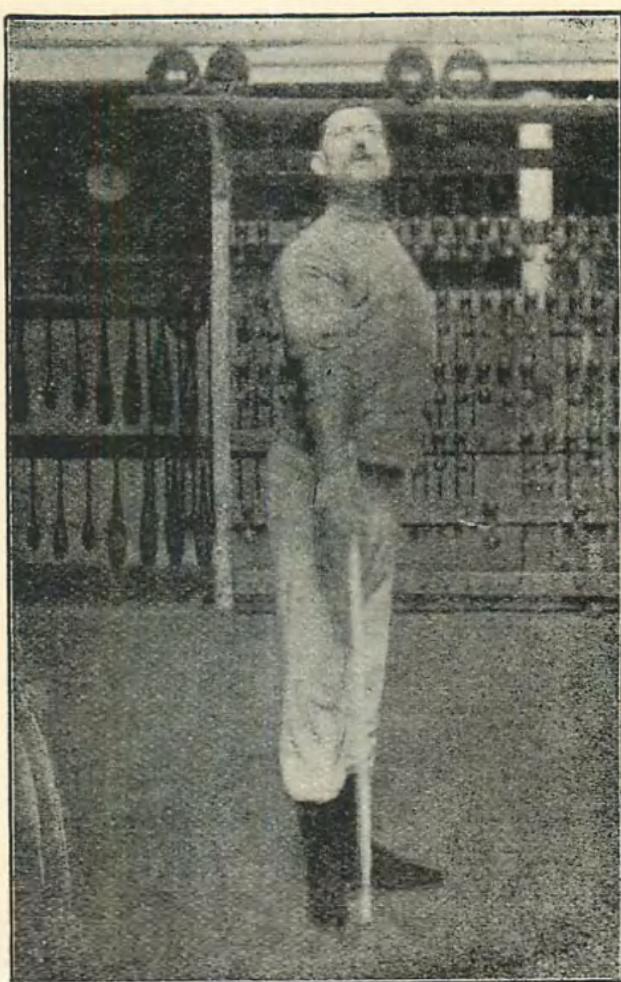


FIG. 2.—Attention !

directly beneath the thumb. That constitutes holding the foil. The second and third fingers should rest against the corded portion and the Pummel pressed well in against the centre of the wrist. A careful study of the

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photographs accompanying this series will enable you to thoroughly understand this very important feature.

And now to more definite issues. In Fig. 1 you will be able to note the correct angle

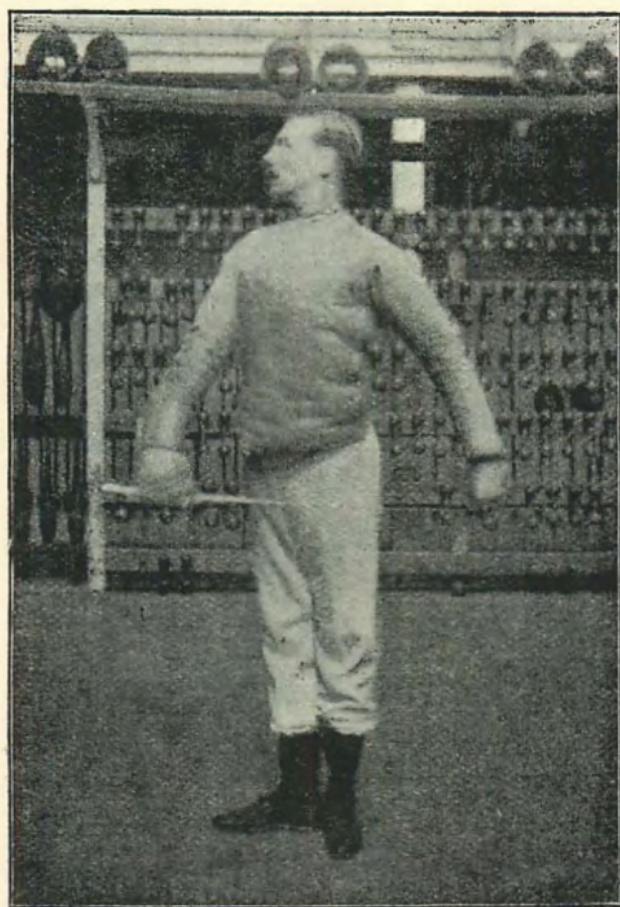


FIG. 3.—Position 1 of “Engage.”

your mask should occupy, whilst the darker portion at the throat is caused by an attachment of leather to the mask which effectually prevents any of those injuries to the throat I referred to last month.

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POSITIONS.

The first position you must occupy is that of "Attention," depicted in Fig. 2; then follows a series of six attitudes, and briefly three positions to enable you to "Engage," the first two of which are shown in Figs. 3



FIG. 4.—Position 2 of "Engage."

and 4. Other figures will be given in due course, and in my next article I will endeavour to explain the various attitudes and positions, synonymous though the phrase sounds, and how they are attained.

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Chromopathy, the Colour Cure.

By A. OSBORNE EAVES,

Author of "The Colour Cure."

PART I.

IT may appear singular to the reader at first sight to be told that disease means a want of colour in the system. Yet this hypothesis has been put forward by more than one medical man and has led to series of experiments based on this theory, which have been justified by results. The most striking experiments have been in the case of plants, recorded among others, by the well known French astronomer, M. Camille Flammarion. The growth of certain plants when covered with coloured glass was hastened or retarded as the case might be, and subsequently similar effects were found to follow in the case of human beings.

Unfortunately, Chromopathy, as in everything else that is unorthodox, has not been so widely adopted as it might have been so as to test its efficacy with regard to the cure of disease, but members of the medical profession here and there have taken it up, in spite of the danger they incur of ostracism at the hands of their brethren and the loss of patients who complain if they are not drugged in the approved way.

Chromopathy assumes, as has been said, a want of colour in the system. All life in this planet comes from one source—the sun, but this life-stream affects the objects on which it falls differently according to the medium

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through which it first passes. Colours are really composed of vibrations, each tint being composed of a definite number of wavelengths or vibrations per second, which have been carefully tabulated by men of science. Just as different sounds produce different voice figures, as those who have tried it know, so different tints produce different effects, for there is a closer analogy between colour and sound than is usually supposed. Sound, in fact, to the blind and to sensitive persons is revealed as colours, and we know that music can depress or energise. The next step is to ascertain the exact difference which each colour or tint gives, and this, too, has been done, this result being due to the indefatigable efforts of Dr. E. D. Babbitt, in his huge work, "The Principles of Light and Colour." Dr. Babbitt has since founded the College of Fine Forces, in San Jose, California, where the colour cure is practised with the advantage of various apparatus invented by him.

For general purposes two colours will suffice: those who wish to make a detailed examination of the system, which want of space renders impracticable, will find full instructions in the book referred to or "The Colour Cure." These colours are red and blue. The reason these are singled out is that the most important life elements are imparted by them. The materials of red light, for instance, have been found to consist chiefly of nitrogen and oxygen, hydrogen being obtained by the addition of a little yellow. Blue is also principally

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composed of these gases. The redness of arterial blood is thus explained and the blue tinge of the venous blood as well. Arterial blood is known to be warmer than the blood in the veins, people of a ruddy complexion being more subject to fevers and inflammatory diseases, while those persons whose skin assumes a bluish tinge in cold weather indicate an excess of venous fluid, and are liable to colds, want of vitality, etc. In the colours given by the spectroscope, or prism, it is seen that the red is at one end and the blue at the other, so mankind can be divided into classes, broadly speaking, and if it be known to which class the individual belongs there will be no difficulty in making a selection of the colour to be used. Persons of a pale countenance, anaemic, who lack virility, suffer from cold extremities, or colds generally, will find red their colour, while those who exhibit an excitable temperament and suffer from inflammatory diseases, will derive benefit from the use of blue.

The method of applying the colour cure is neither difficult nor costly, no bad effects follow in its train, and the potency of the sun's rays is unequivocal. Not only can we avail ourselves of the therapeutic effects of these rays, but our clothing, houses and food may be pressed into service, and when intelligently employed we shall find in the colour cure an important auxiliary to mental science. The consideration of the method of applying the system will be dealt with in the next issue.

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The Law of Conquest over Environment.

By W. J. COLVILLE.

WHEN sensitive people are undergoing great suffering it is a very kind and useful act to give them suggestive treatment to alleviate pain. Use mental methods whenever you can in place of chloroform, ether, nitrous oxide gas or any other anæsthetic. In place of employing things which everyone knows may prove dangerous, seek the assistance of those who practise suggestive therapeutics as an invaluable aid in surgery, dentistry, and whenever it is commonly thought desirable to administer opiates. There have not been until quite recently many "suggestive" healers in England or Australasia, but their number has long been legion in America and on the continent of Europe. All over the United States there are flourishing schools of psychology and colleges of suggestive therapeutics, in many instances headed by regular physicians of many years' distinguished standing. Men and women in the very front rank of the medical profession in many large American cities, regularly advertise themselves as heads of schools for the practice of mental suggestion. Suggestive therapeutics is now making immense headway both in and out of the medical profession to a large extent all over the continent of Europe, and we know that within the past few years it has also made great headway in Australia and New Zealand.

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Mental suggestion to a great many people means "hypnotism," and whenever they hear of that they either think of old fashioned mesmerism or conjure up a vision of *Svengali* from Du Maurier's *Trilby*. Such persons probably have taken their ideas from the conduct of some immoral persons who have endeavoured to gain undue influence over the weak-minded for unrighteous ends. Hypnotism is in some of its phases open to very serious objection on account of the attitude commonly taken as to the place of the patient's will. Mesmer was an honourable man who revealed a great deal of knowledge to the world, but he made many mistakes, and his theory of animal magnetism is open to many grave doubts. It is said that the *operator* has the stronger will and the *subject* the weaker will, and that the operator dominates the subject. Such is not at all the case in the practice of intelligent healing by suggestion. You may admit as a fact that the person who gives successful treatment has the stronger will in many cases ; but the weaker will is not dominated by the healer ; it is strengthened by his influence. There is surely a vast difference between strengthening and dominating. A very little reasoning on this subject will prove to demonstration that in the practice of intelligent mental treatment no one's will is dominated by another. You do not wish to be ill, you wish to be happy and well ; you do not wish to fail, you wish to prosper in all your undertakings. A sample mental treatment

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reads : You wish to be well, and because you wish to be well, I suggest to you that you are well ; my will is in perfect harmony with yours, my thought is in complete accord with your intention. I assure you that you can express health, that full measure of health which you desire to express ; that which you desire to do being good, upright and honourable, that you can do and will do. Suggestive treatment is to assist you to do your own work perfectly, not to control you but to liberate you, not to enslave your will but to emancipate it from thraldom. Hypnotic action only means sleep-inducing, provided one keeps strictly to the etymology of the phrase ; in that case the use of the term is unobjectionable ; but owing to popular misuses of the term we deem it desirable to employ other phraseology.

A person goes to an intelligent mental healer, and says, "I have not had a good night's rest for a month ; I am afraid I shall become insane." The healer says, "Listen to me ; you want sleep, you can sleep, you do sleep, you sleep soundly, you sleep all night, you are thoroughly refreshed with good sleep, you wake in the morning ready for your work after a perfectly sound, healthy, profitable night's rest. You sleep, you rest, you enjoy profound repose, you are perfectly refreshed with sound sleep." Genuine healers insist on giving treatment scientifically and in an orderly manner, and they often give it in the presence of any member of the family who desires to be

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present. All they demand is respectful attention. If there is any ridicule or jeering, put the jeerers out. Tell them that suggestive treatment is a scientific process not to be laughed at, and it will not be laughed at long in your presence. Where people simply take part as honest investigators, if they profess ignorance of a subject they can easily be enlightened. A healer can say to a wife, husband, sister or brother, "You can sit quietly in the room and hear every word I say. Your friend has been afflicted with sleeplessness, she wants to go to sleep, you wish her to go to sleep; all agree that sleep is necessary and it is dangerous to take drugs to induce it. Mental suggestion breaks bonds; we do not care what has been keeping you awake, you can go to sleep naturally; you have a right to sleep, and you shall have all you need. Whatever has been intruding, we ignore." The true mental healer does not defy, denounce, or go against, but rises superior to all intruding elements. By repeatedly affirming, "You can sleep, you do sleep, you are asleep, you sleep soundly," that terrible demon insomnia can be exorcised. Not by naming a disease and mentioning it over and over again, not by going through a number of denials, but by positively affirming an ideal condition do we heal.

As a step in the direction of the scientific practice of mental therapeutics we can well remind people of Gladstone's advice to a young man to take as his life motto, "Whatever things are excellent and of good repute,

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think on these things." Never give anyone a mental treatment in the language of denial, though you may occasionally supplement an affirmation with a denial. In giving a lesson to persons who have long been believers in the power of evil, we may say, "All power is in supreme goodness, therefore there can be no real power in evil," and because the kingdom, the power and the glory are rightly attributable to Deity, we must attribute no sovereignty to error. Denial may be employed as a supplement to affirmation when you are reasonably extending a philosophy, but it is never needed in concise, verbal, mental treatment. Say to the whole wide world, "Listen, and attend!" If you desire to bring blessing into expression, remember the texts, "Call upon Me, and I will answer, saith the Lord," and "I will make mention of the loving-kindness of the Lord." Whatever blessing we desire to see expressed we should name. If you tell me you are weak, I ask, What do you want? and you answer, Strength. I know you want strength, strength is what you stand in need of, therefore I affirm on your behalf, STRENGTH. I use the words strength, strong, stronger, growing stronger, realising more and more of strength. By the use of words which affirm strength we induce it, and so with all other blessings of which we may now be standing especially in need.

Precisely the same sort of treatment will be found of equal avail when the specific weakness to be vanquished is altogether moral or mental, and is not shown forth in

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physical disease of any sort. Timidity, lack of proper self-reliance, and many other intellectual weaknesses not always accompanied by distempers in the flesh, are truly vanished by persistent self-suggestion of their opposite. In all matters pertaining to worldly discomfort and disadvantage the same rule works equally and unvaryingly; therefore all those whose chief ambition is to conquer poverty, or to generally improve their material estate, must first grasp firmly the underlying principles of the science of self-government, then they can hopefully, confidently and intelligently bestir themselves to re-construct the outer world immediately encircling them.

—:o:—

The Strides of Modern Occult Research.

IT will at once be seen from the previous article that so far as an individual is concerned the date and hour of birth forms a most important epoch, and provided that a definite and reliable system has been formed beforehand for the values of the aspects occurring at his birth, there is simply a mathematical calculation to be worked out to decide what his future shall be, similarly should there be a like conformity in other matters such as the state of markets and so on. And let it be well noticed here that statistics published as to markets over long ranges of years appear to have as well marked epochs (rises and falls) at as definite periods as might well be indexed by the configurations of the planets.

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The Road to Success !

By O HASHNU HARA.

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Wings of Truth.

Here is ground for experimental research ! Now, as to the utility of astrology in practice. The writer has investigated the astrological theorem, and is of opinion that undoubtedly definite results may be obtained from its practice. It has been contended that if astrology were proved true, the fatalists would win a very great victory and that the doctrine of Free Will would for ever be vanquished. In answer to this a very extraordinary effect has been observed by the writer in astrological calculations. It appears that whereas in animals and undeveloped human beings, aspects and particularly *lunar* aspects, have great effect and occur with very fair exactitude in time, that when the mind is beginning to have some sway, these effects, though not in every case, may, to a great extent, be overcome by determined and *well directed* effort.

From the theosophical standpoint it would seem that Karma in many cases is "ready money," in other words, the foolishness of a man's actions bring about direct results which, with care, he might avoid, though in other cases he is atoning for bad deeds in a past life. Now many of these results are indexed by lunar aspects of the planets. Thus *mind*, the seat of Free Will, appears to rise above ordinary astrology and certainly above lunar aspects of the planets. Further apart from prognostications in the future, astrology appears to be of great help in determining a man's true character. Now here much utility is evident. If a man knows his weak points and furthermore

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knows when they are likely to be most prominent, he can set himself in definite opposition to them, and at least mitigate their effects to a great extent. But as with any other science, *dabbling* is of no use. When it is remembered that there are nine planets to be considered and at least five definite aspects for each it will be at once seen that for the study to be of any practical and definite use, there must be expended much time and trouble. The more so as scientific astrology has in our days practically no place. There, then, is ground—and valuable ground—for the shrewd and clever investigator, but no place for the dabbling amateur.

Perhaps of all the occult phenomena the most interesting and at the same time the most misleading and contradictory are those of Spiritualism. An immense mass of "evidence" has been collected from time to time by the various societies connected therewith and an innumerable number of conflicting explanations have been hazarded from those of well known and far seeing scientists such as Crookes and Lodge down to the drivelling rubbish of hysterical mediums who have brought information from "the other side." It is self-evident from the common sense standpoint that the only opinion that can be of any true value at present is that, not of the medium for reasons hereinafter given, but of someone who behaves generally in a fairly average manner in ordinary life, and is not given to hallucination or mental diseases of any sort. Even

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then his hypotheses must be carefully checked by similar investigators, and if possible formed to explain and fit in with "observed" facts.

Now, in all known cases of mediumship, the medium generally appears to suffer from some of the more obscure mental or nervous diseases, such as epilepsy, hysteria, and so on. That the states produced by these diseases give rise to consciousness, apparently transcending that which we generally term as such, is sufficient cause for thorough investigation, but that their own ideas when under abnormal conditions should be given any precedence over those of the investigator is not only absurd, but must inevitably lead to the most dire confusion in results obtained. It will be well here to say briefly and generally sum up a few observed cases of subjects in various trance conditions.

Firstly, in an ordinary epileptic trance condition uneducated females have been found to have knowledge of foreign languages which they have never learnt. It has, however, been proved in all cases that these persons have been in contact with people who have been in the habit of frequently speaking the said languages in their presence. This apparently seems to show that what Myers has termed the subliminal region of the consciousness has the power of not only hearing, but taking in and remembering and reproducing things with the very greatest detail which have never been observed or even heard in the ordinary sense of the word by the person

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who has either been thinking of something else or whose mind has been a blank during the conversation which is reproduced under trance conditions. It may fairly be deduced from the foregoing that the consciousness of a human being is capable of a much greater range than has hitherto been deemed possible, and that the investigation of its sub-conscious or subliminal region is of the greatest importance.

In further support of this statement may be quoted the innumerable cases where ordinary persons, generally of quite an unintellectual type, have had dreams wherein they have sensed in several well authenticated cases at the precise period of time, the death of some well loved relative or friend or a violent accident to the same.

Also that cases are now of the most common occurrence when under ordinary direct hypnosis ordinary persons in a trance condition approximating in physical symptoms to that produced by epilepsy, have acted upon suggestions made (evidently through the mediums of this subliminal region) when in the trance condition on recovering normal consciousness. In this branch of study some little progress appears to have been made, but when we begin to approach spiritualism proper, materialisations and such like we are met by the most insurmountable obstacles. Cases are known to the writer where a vast amount of time has been spent in the most careful investigation of séances under approved conditions, and where, according to the investigator's opinion, he has un-

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doubtedly seemed to see "spirits," and in some cases to even feel a material presence, while the medium has been observed still in trance and the appearances at some distance from the medium. According to the investigator, definite articulate conversation has proceeded in some cases from the appearance at times in a language of which the medium has no knowledge.

To what purpose the investigations have been and with what result is well summed up in the words of the investigator himself, something to this effect :—"I have spent years attending all classes of séances and have undoubtedly persuaded myself that I have seen and heard abnormal things ; what they are, where they come from, whether they are figments of my own imagination or not, whether or not the whole circle has been in a state of semi-hypnosis, *I cannot say*. I have learned nothing that I did not know before from any of the words of the various manifestations, and on the whole their mental calibre appears to have been inferior to my own.

"The only effect that I can definitely say was produced in me was a morbid fascination to the exclusion of all other things of being constantly at one of these sittings and of taking all opportunities to make up one of a circle. It was only by the use of much mental effort and a perception of the uselessness to me of further investigation that I was able to discontinue a pursuit which I am bound to admit has merely resulted in the loss of much valuable time."

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This may be somewhat pessimistic, but it is well to observe that the investigator referred to did not take up the subject from a thoroughly scientific aspect. In the author's surveying of the cases to follow there appear to have been theories formulated which have much in their favour, and explain many observed phenomena, or at least form a plausible hypothesis.

(To be continued.)

— :o: —

Self-Consciousness.

(AN AUTOBIOGRAPHY.)

NOW one of the greatest aids to my "on-getting," once I overcame that horrible self-consciousness and other difficulties, was certainly what one of the foremost American business men, just over here from New York, called "live ginger." Time and again I've received compliments from all sorts and conditions of men and women; yet, when that keen, hard-headed Yankee stood up and told me I was "live ginger," I think I received one of the greatest I ever had paid me. The quality is one that can be cultivated—I think I was born with it—but it needed the force of circumstances and necessity to bring it out in full flavour.

I am writing these papers as much to help my readers, or rather more so, than from any desire to give them "Me."

"Live ginger" means grit, it means readiness to grasp circumstances, to take the bull by the horns at all times, and it means too, a condition explained by the following

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cutting from the *Evening News* :—A small boy entered an office in New York the other day, very early in the morning, when the merchant was reading the paper. The latter glanced up and went on reading. After three minutes the boy said : “Excuse me, but I’m in a hurry.” “What do you want ?” he was asked. “A job.” “You do ? Well,” snorted the man of business, “why are you in such a hurry ?” “Got to hurry,” replied the boy. “Left school yesterday to go to work and haven’t struck anything yet. I can’t waste time. If you’ve got nothing for me, say so, and I’ll look elsewhere.” “When can you come ?” asked the surprised merchant. “Don’t have to come,” he was told. “I’m here now, and would have been to work before this if you’d said so.” Of such stuff are Pierpont Morgans made.

Now that boy was “live ginger”; it is these qualities which go to spell *success*, and I have made myself success. Well, to go back again. I started WINGS, and WINGS went. It always paid for itself, which is more than a good many papers do. Then my private affairs went wrong; though *now* I can see they really went *right*, and for a time I lost my balance. It is not so easy to regain your balance, mind you, and my temporary relapse upset my “pocket” for a time; not that I got into straitened circumstances, but that my returns were not so good for a while, a condition that didn’t appeal to me very much.

“Little ‘un,” I said to myself, “Where are you going ? What are you doing ?”

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So we cogitated, myself and I, and then we made a great and mighty effort and "chucked," vulgarly speaking, the bad humour. It is all a matter of Suggestion, and now that I have grown so interested in Suggestion, I can tell how much it has influenced my life.

Next month I will tell you of a wonderful visit I received from an old inhabitant of Atlantis.

(To be ~~continued~~ continued.)

—:o:—

On my Table.

"THEORETICAL ASTROLOGY," by H. S. Green, price 1s. nett. Modern Astrology office, 9, Lyncroft Gardens, West Hampstead, London, N.W.

This book is one to which only praise can be meted out. Mr. Green has, it seems to me, provided a work which is sadly needed, and which is, moreover, so simple and clearly written, that it should prove equally valuable to student and inquirer alike.

There is much interesting matter dealing with pre-natal directions, but the most striking item in the little volume is the fact that Mr. Green makes the 6th *House* that of *business*, and the sign *Virgo* to govern same.

I have been trying some experiments with this, and I think it is likely to prove a valuable addition to our knowledge upon the subject.

A new publication, at 4d. a copy, called *The Talisman* is due in May from my old pupil, Osborne Eaves and Mr. Bratley, the astrologer. It should prove interesting and I wish them all luck.

"LIFE CULTURE" is the new title Harry Gage has given his little magazine, *Physical Immortality*. It is a "live" journal, and he and his wife both deserve all praise and support in their new venture. "Life Culture" seems to me a much better title. It costs sixpence a copy, 5s. a year, and can be had from Harry Gage, 1336 Calumet Avenue, Los Angeles, California, U.S.A.

I hear Mr. Grumbine is going to shunt his quarterly magazine for a year. I am very sorry. I always enjoy reading J. F. C. G.

Wings of Truth.

Healthiest Bread in the World.

AN ORIENTAL BREAD THAT IS MADE IN A
CONDENSED FORM WITHOUT THE USE OF
YEAST.

Recipe for Unfermented Whole Wheat Bread.

MIX the dough at night as follows:— Take a quart of lukewarm water, one tablespoonful of salt, two tablespoonfuls of cooking oil. Use whole wheat flour, medium coarse, and stir into the liquid until it forms a thick paste. Cover the dish with a cloth, and set in a cool place over night. This gives the whole wheat that is partly coarse an opportunity to soak and swell. This swelling process aerates it, and helps to make it light. In the morning work it well, adding finer whole wheat flour to it if so desired; work it by hand for about one half hour until it becomes gummy, and roll up like a ball, but not stiff. Have a moderately hot oven; put the dough into covered pans, well oiled with cooking oil, and place in the oven without delay. Let it bake from three to four hours. If you like a soft crust, roll it in a wet cloth for from three to five minutes.

If so desired, when making the dough, you can knead into it some seeded raisins. This makes a bread in this form that is splendid for persons troubled with constipation. To keep the bread well and improve its taste put it, when cool, into an earthen crock, and cover it. After four days, the bread will taste very sweet. Sometimes, especially during the spring, it is very beneficial to mix

Wings of Truth.

in some "shorts" with the whole wheat flour in the proportion of about one pound of shorts to three pounds of whole wheat. Whole wheat bread made after the above recipe will not ferment under any conditions. Best results are obtained when you grind your own flour.

YEAST BREAD.

Ordinary bread made with yeast is the cause of catarrh of the stomach and the head, accumulating mucus in the system that leads to various complications of the membranes. If you will take a hot loaf of ordinary bread from the oven and break it open, and place the nose close to the two broken parts, you will breathe in alcohol and arsenic enough to usually cause a sick sensation for a couple of hours.

Fresh yeast bread, soaked in water, will start up fermentation within half an hour. Stale yeast bread begins to ferment after soaking it for two hours. Yeast bread, when toasted crisp and dry, will reproduce the properties of dextrine and grape sugar, and may be used in small quantities with plenty of fruit. It is not to be used with butter as it will cause constipation. Toast will ferment after three hours' soaking. Bread toasted to nearly charcoal, will ferment in ten hours.—From *The Mazdaznan*.

Graphology and Physiognomy Coupon.

1/-

MAY, 1903.

1/-

For rules see Jan. WINGS.